

CHRIST COVENANT CHURCH WEDDING POLICY

Marriage is a divinely instituted relationship. While marriage is for people of all faiths and beliefs, a Christian marriage is between a man and a woman who have both professed their faith in Jesus Christ. The wedding ceremony for such a man and woman is a worship service to be conducted with reverence and dignity and joy.

The Christian Wedding is a corporate worship service of the local church. When a wedding is held at Christ Covenant Church, the Session (Elders) of the Church grants permission for the use of the Church's Sanctuary. Even though the guest list is by invitation, the corporate nature of the wedding service falls under the Church's guidelines for worship services. Christ Covenant Church is a reformed and Presbyterian Church, and as such, we follow the regulative principle of worship. Briefly stated: *All we do in our corporate worship services should adhere to the principles, patterns and prescriptions of the Holy Scripture concerning the worship of God* (see Appendix A).

The Christian Wedding is a worship service that points to the reality of Jesus Christ and His bride, the Church (Ephesians 5:22-32 and Revelation 19:1-10). The Christian Wedding is not a private family service, where bride and groom are showcased to family and friends. In keeping with Christ-centered nature of all Christian worship, weddings at Christ Covenant Church will comply with "The Directory for the Worship of God" found in the Presbyterian Church in America's *Book of Church Order*, Chapter 59, "The Solemnization of Marriage" (see Appendix B).

Our Book of Church Order recommends two orders of service for a wedding (see Appendices C and D). Along with the classical wedding service (The United Methodist Service, see Appendix E), these three orders of service shall be used at Christ Covenant Church. The Bride and Groom may choose one of these three services for their wedding.

To ensure order, reverence and Biblical decorum, Christ Covenant weddings will not include vows written by the couple, music not appropriate for Sunday worship, or elements not found in one of these three forms of service. During pre-marital counseling, the couple will meet with the pastor of Christ Covenant Church overseeing their wedding and will plan their wedding service. This will be done no later than *two months* (60 days) in advance of the wedding date in order to allow ample time to plan and refine the service. *The Minister of Christ Covenant overseeing the wedding will make all final decisions concerning the wedding service.*

This policy is intended to aid the engaged couple in four ways:

1. To decide whether or not to hold their wedding at Christ Covenant Church
2. To facilitate the planning of the wedding service in such a manner as to honor Christ
3. To help prepare the couple for a Christian marriage
4. To provide a pleasant and cost-effective venue for the wedding service.

It is anticipated that each engaged couple, and their families, will cooperate with the Pastors and staff at Christ Covenant Church in preparing for their wedding day. If adhered to, this policy will ensure a beautiful wedding with Christ-centered worship, a cost-effective option for both worship service and reception, and a pleasant and stress-free preparation for their wedding day. It is to this end that the officers institute this policy and the staff implement the same for the benefit of members and friends of Christ Covenant Church.

September 1, 2008

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A. WHO CAN GET MARRIED AT CHRIST COVENANT CHURCH

Having a wedding at Christ Covenant Church is a privilege extended to those who meet and agree to the following requirements:

1. The bride, or groom shall be a communing member of Christ Covenant Church for at least one year prior to the wedding. Consideration will be given to communing members of other PCA churches.
2. Both bride and groom must be Christians. They should be able to articulate their profession of faith in Jesus Christ as Lord and Savior and demonstrate their faith by a consistent Christian lifestyle.
3. All couples must complete a minimum of six sessions of pre-marital mentoring/counseling under the supervision of a Christ Covenant pastor.

Any exceptions to the above will be handled on an individual basis by the Session of the church through the Worship Department.

B. REQUESTING TO HAVE A WEDDING AT CHRIST COVENANT CHURCH

A member may contact the church office to inquire about having a wedding at Christ Covenant. The member will be directed to the Worship Department Ministry Administrator who will send a *Christ Covenant Church Wedding Request Form* and a copy of the *Christ Covenant Church Wedding Policy*. After completing and returning the *Christ Covenant Church Wedding Request Form*, the couple will be contacted by a pastor of the church to schedule an interview. Upon successful completion of the interview and approval of the interviewing pastor, the couple will be contacted by the church Wedding Coordinator.

C. WEDDING COORDINATOR

The Christ Covenant Wedding Coordinator will serve as liaison between the family and the various departments of the church in preparation for the wedding ceremony. The Wedding Coordinator will direct the wedding ceremony unless other arrangements are approved by the Wedding Coordinator. The responsibilities of the Wedding Coordinator are:

1. Help secure the wedding date and time in conjunction with the Operations Department.
2. Coordinate initial contact with interviewing pastor.
3. Coordinate facility preparation and needs.
4. Coordinate approval of music by the Director of Worship.
5. Attend and assist with the direction of the rehearsal.
6. Coordinate delivery times for flowers and other needs.
7. Coordinate sound technician.
8. Administer the Christ Covenant Church Wedding Policy.
9. After the ceremony, ensure timely removal of flowers and personal belongings of the wedding party.

D. PASTORAL RESPONSIBILITY

Weddings at Christ Covenant will normally be officiated by a pastor of Christ Covenant Church. Pastors of PCA churches may officiate upon invitation of the senior pastor of CCC. Pastors from other churches may assist or participate upon approval of the officiating pastor. Only ordained pastors who serve confessionally evangelical churches and denominations shall participate in weddings at Christ Covenant. Pastors shall only perform weddings approved by the Session.

E. ORDER OF SERVICE

Couples may choose a wedding service from the Presbyterian Church in America *Book of Church Order* (BCO) or may choose the classical service also known as the United Methodist Marriage Service (see Appendices C, D, and E).

F. LORD'S SUPPER

Normally, the Lord's Supper (communion) will not be administered at Christ Covenant wedding services. The reason for this is simple: the sacraments of baptism and the Lord's Supper are not to be administered privately (BCO 56-2). Since weddings are private services, by invitation only, the sacraments cannot be administered. If a marriage party invited the church in corporate to their wedding and announced beforehand the Lord's Supper, then communion could be administered at the wedding service.

G. MUSIC

Wedding music must be such that it would be appropriate for a Sunday morning worship service. The wedding is a worship service and music should reflect worship of the Lord. Music must meet with the approval of the Director of Worship and the Officiating Pastor.

H. FACILITIES

Weddings will be booked through the Operations Department and placed on the church calendar. All wedding requests are subject to the availability of church facilities when regular and special church activities are not already scheduled in the facilities. Weddings may not be booked more than twelve months in advance. ***The booking of a wedding does not guarantee that the service will be held at Christ Covenant Church. The approval of the service is the responsibility of the officiating pastor.***

The Worship Center was designed and furnished primarily as a place of worship. Therefore, decoration of the Worship Center should be consistent with the spirit of the wedding ceremony as an act of worship.

The Operations Department will set up the standard configuration for a wedding:

1. Move the pulpit and chairs to the side or back of the platform
2. Move the communion table and place steps leading to the platform from the center aisle

Other furnishings in the Worship Center, including piano and organ, may not generally be moved without approval by the Director of Worship. Only church staff will move furniture or instruments.

Care should be taken to schedule service for flowers and catering at the same time or overlapping times to minimize the use of janitorial time and travel. Caterers and florists should make arrangements with the Wedding Coordinator.

Only Chase candles may be used in the Sanctuary. If a unity candle is requested, it should be at the reception rather than the service. The Unity Candle does not qualify as a Biblical form of worship according to the Regulative Principle of Worship, therefore, such candle-lighting ceremonies shall not take place at Christ Covenant weddings.

Florists need to remove decoration and equipment in consultation with the Operations Department. Other rental equipment should be picked up at the same time, or other arrangements should be made with the Wedding Coordinator. We ask that no real flower petals be dropped by flower girls.

Smoking is not permitted in church buildings or on church property. Alcoholic beverages are not permitted in the church buildings or on church property. Fireworks are not permitted on church property. Rice should not be dropped or thrown in or around the buildings. Bird seed may be used outside.

Rehearsal time should be scheduled as soon as the wedding date is confirmed. The best time for this is between 5:00 and 7:00 p.m. the evening prior to the wedding.

I. COSTS

For those who meet the requirements outlined in section "A," Christ Covenant will provide the following services for fee specified in the Christ Covenant Wedding Request Form.

1. Worship Center in standard wedding configuration for both rehearsal and ceremony as described in section "G."
2. Sound Technician
3. Organist or Pianist for the ceremony
4. The Wedding Coordinator approved by Christ Covenant

Additional costs may be incurred for the following (consult with the Director of Worship):

1. Rehearsal or ceremony after 6:00 p.m.
2. Honorarium for officiating minister(s)
3. Wedding Coordinator for duties beyond section "C"
4. Organist/Pianist for rehearsals
5. Soloist or additional artists
6. Use of Church facilities for a reception

J. AUDIO VISUAL

Christ Covenant Church can provide a sound recording of the service; however, the family must understand that Christ Covenant Church cannot guarantee the quality of the recording. If this is a concern, the family may hire a professional engineer or have a relative record the service, using their own equipment. They may also hire a videographer. In both cases the operation may not, in any way, detract from the reverence and dignity of the worship service.

K. WEDDING APPLICATION AND CHECKLIST

Appendices F and G include the Application *Christ Covenant Church Wedding Request Form* (Appendix F) and the *Wedding Services Checklist* (Appendix G). These documents should be filled out as soon as possible to ensure that (1) the facility is promptly booked for the desired service date, (2) the premarital preparations are undertaken in due time, and (3) all the policy requirements have been met.

APPENDIX A

The Principles and Elements of Public Worship

Since the Holy Scriptures are the only infallible rule of faith and practice, the principles of public worship must be derived from the Bible, and from no other source.

The Scriptures forbid the worshipping of God by images, or in any other way not appointed in His Word, and requires the receiving, observing, and keeping pure and entire all such religious worship and ordinances as God hath appointed in His Word (WCS 51, 50).

A service of public worship is not merely a gathering of God's children with each other, but before all else, a meeting of the triune God with His chosen people. God is present in public worship not only by virtue of the Divine omnipresence but, much more intimately, as the faithful covenant Savior. The Lord Jesus Christ said: "Where two or three are gathered together in My name there I am in the midst of them" (Matthew 18:20).

The end of public worship is the glory of God. His people should engage in all its several parts with an eye single to His glory. Public worship has as its aim the building of Christ's Church by the perfecting of the saints and the addition to its membership of such as are being saved – all to the glory of God. Through public worship on the Lord's Day, Christians should learn to serve God all the days of the week in their every activity, remembering, whether they eat or drink, or whatever they do, to do all to the glory of God (1 Corinthians 10:31).

Public worship is Christian when the worshipers recognize that Christ is the Mediator by whom alone they can come unto God, when they honor Christ as the head of the Church, who rules over public worship, and when their worship is an expression of their faith in Christ and of their love for Him.

Public worship must be performed in spirit and truth. Externalism and hypocrisy stand condemned. The forms of public worship have value only when they serve to express the inner reverence of the worshipper and his sincere devotion to the true and living God. And only those whose hearts have been renewed by the Holy Spirit are capable of such reverence and devotion.

The Lord Jesus Christ has prescribed no fixed forms for public worship but, in the interest of life and power in worship, has given His Church a large measure of liberty in this matter. It may not be forgotten, however, that there is true liberty only where the rules of God's Word are observed and the Spirit of the Lord is; that all things must be done decently and in order; and that God's people should serve Him with reverence and in the beauty of holiness. From its beginning to its end, a service of public worship should be characterized by that simplicity, which is an evidence of sincerity and by that beauty and dignity which are a manifestation of holiness.

Public worship differs from private worship in that in public worship God is served by His saints unitedly as His covenant people, the Body of Christ. For this reason the covenant children should be present so far as possible as well as adults. For the same reason no favoritism may be shown to any who attend. Nor may any member of the church presume to exalt himself above others as though he were more spiritual, but each shall esteem others better than himself.

It behooves God's people not only to come into His presence with a deep sense of awe at the thought of His perfect holiness and their own exceeding sinfulness, but also to enter into His gates with thanksgiving and into His courts with praise for the great salvation, which He has so graciously wrought for them through his only begotten Son and applied to them by the Holy Spirit.

APPENDIX B

The solemnization of Marriage

Marriage is a divine institution though not a sacrament, nor peculiar to the Church of Christ. It is proper that every commonwealth, for the good of society, make laws to regulate marriage, which all citizens are bound to obey.

Christians should marry in the Lord; therefore, it is fit that their marriage be solemnized by a lawful minister, that special instruction be given them, and suitable prayers offered, when they enter into this relation.

Marriage is to be between one man and one woman, in accordance with the Word of God.

The parties should be of such years of discretion as to be capable of making their own choice; and if they be under age, or live with their parents, the consent of the parents or others, under whose care they are, should be previously obtained, and well certified to the minister before he proceeds to solemnize the marriage.

Parents should neither compel their children to marry contrary to their inclinations, nor deny their consent without just and important reasons.

Marriage is of a public nature. The welfare of civil society, the happiness of families, and the credit of Christianity, are deeply interested in it. Therefore, the purpose of marriage should be sufficiently published a proper time previously to the solemnization to it. It is enjoined on all ministers to be careful that, in this matter, they transgress neither the laws of God, nor the laws of the community; and that they may not destroy the peace and comfort of families, ministers should be assured that, with respect to the parties applying to them, no just objections lie against their marriage.

The minister should keep a proper register of the names of all persons whom he marries, and of the time of their marriage, for the perusal of all whom it may concern.

APPENDIX C
MARRIAGE SERVICE

From The Book of Church Order of the Presbyterian Church in America

Whether the marriage is in the church or in a private house, the betrothed shall present themselves attended by witnesses, the man having the woman at his left hand, before the minister, who shall say:

The Lord bless you, and keep you; the Lord make His face shine upon you, and be gracious to you; the Lord lift up His countenance upon you, and give you peace (Numbers 6:24-26).

If any here present can show just cause why these persons may not lawfully be joined together in marriage, let them now speak, or hereafter forever hold their peace.

Marriage is a divine ordinance instituted for the promotion of man's happiness and the glory of God. The sacredness of the relation is revealed by the fact that the Holy Spirit has selected it as an apt emblem of the union existing between our Lord and His bride, the Church. Hence, beloved friends, take heed to the exhortation of the inspired apostle,

"Husbands, love your wives, just as Christ also loved the church, and gave Himself for it" (Ephesians 5:26).

"Wives, submit to your own husbands, as to the Lord" (Ephesians 5:22).

The happiness contemplated by this union is realized only by those who fully appreciate its sacredness and are faithful in the performance of the mutual obligations growing out of it, and seek daily God's blessing. And now as you enter into this new relation, consecrated by heaven's benediction and hallowed by all that is tenderest and truest in human affection, I entreat you both to join with me in the prayer that God may bless this union, and sanctify it to the furtherance of your good and to the glory of His most holy Name.

The Prayer

Most gracious God, fountain of life and love and joy, look with merciful favor upon these your servants now to be joined in holy wedlock, and enable them ever to remember and truly keep the vows which they make as they enter into covenant with one another and with You, in accordance with the Holy Word, through Jesus Christ our Lord. Amen.

The Covenant

Here the parties join their right hands, and the minister says:

Do you, M--, take N--, whom you now hold by the hand to be your lawful and wedded wife, and do you promise in the presence of God and these witnesses to be to her a faithful, loving and devoted husband, so long as you both shall live?

The man answers:

I do.

The minister shall say:

Do you, N--, take M--, whom you now hold by the hand to be your lawful and wedded husband and do you promise in the presence of God and these witnesses to be to him a faithful, loving and obedient wife, so long as you both shall live?

The woman answers:

I do.

If a ring is given and received, the minister shall say:

Let this ring be the token of your plighted faith, and the memorial of your mutual and unending love.

Then the minister, addressing himself to the company present, says:

Forasmuch as these persons have covenanted together in marriage in accordance with the laws of the commonwealth, I do now pronounce them husband and wife, after the ordinance of God. "Therefore, what God has joined together, let not man separate" (Matthew 19:6).

The Prayer

Almighty and ever blessed God, our heavenly Father, place the seal of Your loving approval upon the union of these two hearts and lives in the sacred bonds of matrimony. Enable Your servants, by the gift of Thy sufficient grace to be faithful in keeping the vows they have now assumed. Whether in prosperity or in adversity, in sickness or in health, in sorrow or in joy, may their love and sympathy for each other never fail. Into Your holy keeping we now commit them, praying that they may ever live "as being heirs together of the grace of life" (1Peter 3:7). For Jesus' sake. Amen.

Benediction

Then the married pair standing, or kneeling, the minister shall pronounce the benediction:

God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with His favor look upon you, and so fill you with His grace that you may live faithfully together in this life and in the world to come may have life everlasting. Amen.

**APPENDIX D
A SECOND MARRIAGE SERVICE**

At the time and place appointed for the solemnization of matrimony, the persons to be married shall take their places before the minister, the man having the woman at his left hand, and all present reverently standing.

The minister shall say:

Dearly beloved, we are gathered here in the presence of God to join this man and this woman in holy matrimony. Marriage was instituted by God Himself in the time of man's innocency and uprightness. The Lord God said, "It is not good that man should be alone; I will make him a helper comparable to him" (Genesis 2:18). Thereupon God created woman of man's own substance and brought her to the man. Our Lord Jesus Christ honored marriage by His presence at the wedding in Cana of Galilee. And He confirmed it as a divine ordinance and a union not to be severed when He declared, "Therefore, what God has joined together, let not man separate" (Matthew 19:6). Moreover, the apostle Paul set forth the sacred and exalted nature of marriage when he likened it to the mystical union that subsists between Christ and His Church. The purpose of marriage is the enrichment of the lives of those who enter into this estate, the propagation of the race, and the extension of Christ's Church to the glory of the covenant God. Let us reverently hear what the Holy Scriptures teach concerning the duty of husbands to their wives and of wives to their

husbands:

"Husbands, love your wives, just as Christ also loved the church, and gave Himself for it; that He might sanctify, and cleanse it with the washing of water by the Word. ...So husbands ought to love their own wives as their own bodies" (Ephesians 5:25-28).

"Wives, submit to your own husbands, as to the Lord. For the husband is head of the wife, as also Christ is the head of the church, and He is the Savior of the body" (Ephesians 5:22-23).

These two persons are come to be joined in this holy estate of marriage. If any man can show just cause why they may not lawfully be wedded, let him now declare it, or else hereafter forever hold his peace. I require and charge you both that, if either of you knows any cause why you may not be lawfully joined together in matrimony, you do now confess it.

Let us pray:

Most holy and most merciful Father, at once the God of nature and of grace, Creator, Preserver and Redeemer of mankind, fill these, Your servants and Your handmaiden, with a sense of the solemnity of the vows they are about to make. May they look to You for Your assistance, and enter into these sacred obligations in humble dependence upon Your enabling grace. Grant this, O Father, with the forgiveness of our sins, through Jesus Christ, your Son. Amen.

After prayer the minister shall say:

Who gives this woman to be married to this man?

The father of the woman, or someone in his stead, shall place her right hand in that of the minister, and the minister shall cause the man to take with his right hand the right hand of the woman.

The minister shall then say:

M--, will you have this woman to be your wedded wife, to live with her after God's commandments in the holy estate of marriage? And will you love her, honor and cherish her, so long as you both shall live?

The man shall answer:

I will.

Then the minister shall say:

N--, will you have this man to be your wedded husband, to live with him after God's commandments in the holy estate of marriage? And will you love him, cherish and obey him, so long as you both shall live?

The woman shall answer:

I will.

The man shall say:

I, M--, take you, N--, to be my wedded wife, and I do promise and covenant before God and these witnesses to be your loving and faithful husband in sickness and in health, in plenty and in want, in joy and in sorrow, as long as we both shall live.

The woman shall say:

I, N--, take you, M--, to be my wedded husband, and I do promise and covenant before God and these witnesses to be your loving and faithful wife in sickness and in health, in plenty and in want, in joy and in sorrow, as long as we both shall live.

The man shall then put the ring on the third finger of the woman's left hand, and shall say after the minister:

This ring I give you as a symbol and pledge of constant faith and abiding love.

The minister shall say to the woman:

Do you, N--, receive this ring as a token of your pledge to keep this covenant and perform these vows?

The woman shall say:

I do.

The minister shall say:

Let us pray.

After prayer the minister shall say:

By virtue of the authority committed unto me by the church of Christ and the law of the state, I now pronounce you, M--, and N--, husband and wife, in the name of the Father and of the Son and of the Holy Spirit. Amen.

APPENDIX E
CLASSICAL MARRIAGE SERVICE

From The Book of Worship for Church and Home
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Dearly beloved, we are gathered together here in the sight of God and in the presence of these witnesses, to join together *this man and this woman* in holy matrimony; which is an honorable estate, instituted of God, and signifying unto us the mystical union which exists between Christ and His Church; which holy estate Christ adorned and beautified with His presence in Cana of Galilee. It is therefore not to be entered into unadvisedly, but reverently, discreetly, and in the fear of God. Into this holy estate these two persons come now to be joined. If any man can show just cause why they may not lawfully be joined together, let him now speak, or else hereafter forever hold his peace.

Addressing the persons to be married, the minister shall say:

I require and charge you both, as you stand in the presence of God, before whom the secrets of all hearts are disclosed, that, having duly considered the holy covenant you are about to make, you do now declare before this company your pledge of faith, each to the other. Be well assured that if these solemn vows are kept inviolate, as God's Word demands, and if steadfastly you endeavor to do the will of your heavenly Father, God will bless your marriage, will grant you fulfillment in it, and will establish your home in peace.

Prayer or Hymn or Both

Then shall the minister say to the man, using his Christian name:

(Name), do you take this woman to be your wedded wife, to live together in the holy estate of matrimony? Will you love her, comfort her, honor and keep her, in sickness and in health; forsaking all others keep thee only unto her so long as you both shall live?

The man shall answer:

I will (I do).

Then the minister shall say to the woman, using her Christian name:

(Name), do you take this man to be your wedded husband, to live together in the holy estate of matrimony? Will you love him, comfort him, honor and keep (obey, help, submit to) him, in sickness and in health; forsaking all others as long as you both shall live?

The woman shall answer:

I will (I do).

Message

Then the minister shall say:

Who gives this woman to be married to this man?

The father of the woman, or whoever gives her in marriage, shall answer:
I do (Her mother and I do).

Then the minister, receiving the hand of the woman from her father or other sponsor, shall cause the man with his right hand to take the woman by her right hand, and say after him:

I, (Name), take you, (Name), to be my wedded wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereby I pledge you my faith.

Then shall they loose their hands; and the woman, with her right hand taking the man by his right hand, shall say after the minister:

I, (Name), take you, (Name), to be my wedded husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereby I pledge you my faith.

Then they may give to each other rings, or the man may give to the woman a ring. The minister, taking the ring or rings, shall say:

The wedding ring is the outward and visible sign of an inward and spiritual grace, signifying to all the uniting of this man and woman in holy matrimony, through the Church of Jesus Christ our Lord.

Then the minister may say:

Let us pray.

Bless, O Lord, the giving of these rings, that they who wear them may abide in thy peace, and continue in thy favor; through Jesus Christ our Lord. Amen.

Or, if there be but one ring, the minister shall say:

Bless, O Lord, the giving of this ring, that he who gives it and she who wears it may abide forever in thy peace, and continue in thy favor; through Jesus Christ our Lord. Amen.

The minister shall then deliver the proper ring to the man to put upon the third finger of the woman's left hand. The man, holding the ring there, shall say after the minister:

In token and pledge of our constant faith and abiding (covenant) love, with this ring I thee wed, in the name of the Father, and of the Son, and of the Holy Spirit. Amen

Then, if there is a second ring, the minister shall deliver it to the woman to put upon the third finger of the man's left hand; and the woman, holding the ring there, shall say after the minister:

In token and pledge of our constant faith and abiding (covenant) love, with this ring I thee wed, in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Hymn

Then shall the minister join their right hands together and, with his hand on their united hands, shall say:

Forasmuch as (Name) and (Name) have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have pledged their faith to each to the other, and have declared the same by joining hands and by giving and receiving rings; I pronounce that they are husband and wife together, in the name of the Father, and of the Son, and of the Holy Spirit. Those whom God hath joined together, let no man put asunder. Amen.

Kiss

Then shall the minister say:

Let us pray.

Then shall the husband and wife kneel; the minister shall say:

O eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life: Send Thy blessing upon this man and this woman, whom we bless in Thy Name; that they may surely perform and keep the vow and covenant between them made, and may ever remain in perfect love and peace together, and live according to Thy laws.

Look graciously upon them, that they may love, honor, and cherish each other, and so live together in faithfulness and patience, in wisdom and true godliness, that their home may be a haven of blessing and a place of peace; through Jesus Christ our Lord. Amen.

Then the husband and wife, still kneeling, shall join with the minister and congregation in the Lord's Prayer, saying:

Our Father, Who art in heaven, hallowed be Thy name. Thy kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, forever. Amen.

Then the minister shall give this blessing:

God, the Father, the Son, and the Holy Spirit bless, preserve, and keep you; the Lord gracious with His favor look upon you, and so fill you with all spiritual benediction and love that you may so live together in this life that in the world to come you may have life everlasting. Amen.

Office Use only:
Paid: _____
ACS: _____
S&L: _____

**CHRIST COVENANT CHURCH
WEDDING REQUEST FORM**

Please read carefully the Church's *Wedding Policy* before submitting this request. The Wedding Coordinator will contact you regarding the approval of the wedding arrangements.

THIS FORM MUST BE COMPLETED BEFORE THE WEDDING CAN BE APPROVED!

1. Date of Wedding: _____ (Not more than one year ahead)
Day of Week _____
Time of Day _____

2. Date of Rehearsal: _____ Time: _____
Will Rehearsal dinner be held at Christ Covenant Church? _____

3. **Bride: Last First Middle**

Birth Date: __/__/__

Phone: (H) _____ (W) _____

Address: _____ Zip: _____

Church Member? _____ If not, where? _____

4. **Groom: Last First Middle**

Birth Date: __/__/__

Phone: (H) _____ (W) _____

Address: _____

Zip: _____

Church Member? _____ If not, where? _____

5. Minister requested to perform wedding: _____

6. Reception? Yes _____ No _____
 Where? _____

7. Approximate number of people attending: _____

8. Flowers by: _____

9. Catered by: _____

10. Sound Technician: Yes _____ No _____ (It is necessary to use sound in the sanctuary)

11. Permanent address of the couple after wedding:
 Street _____ City _____
 State _____ Zip _____

It is important that the entire wedding party be present in the sanctuary at the hour scheduled for rehearsal. Several members of the church staff are involved, and most rehearsals are during the dinner hours. One hour is allotted for the rehearsal time. Please cooperate with us in this way in order that all may be done smoothly and yet will not work a hardship on members of the staff during the dinner hour.

12. Billing information:

A. Write one check for \$750.00 to Christ Covenant Church and mail it to the Administration office. The finance office will compensate the musicians and recording personnel according to a set Schedule of Fees.

I have read the Christ Covenant Church Wedding Policy and understand my responsibilities with regard to the use of CCC facilities and charges.

 (Signature of person requesting facility use) Date

OFFICE USE ONLY:

COPIES TO BE DISTRIBUTED AFTER APPROVAL:

 _____ Officiating Pastor _____ Communication department _____ Director of Worship
 _____ Wedding Coordinator _____ Property Committee (if applicable)

APPENDIX G as of 4/13/2009

WEDDING SERVICES CHECKLIST

- Christ Covenant facilities have been reserved/booked:
 - Sanctuary: _____ (date)
 - Reception: _____ (date)
 - Rehearsal: _____ (date)

- Officiating pastor(s) has (have) been contacted and secured:
 - Officiating Pastor: _____ (name)
 - Assisting Pastor: _____ (name)
 - Assisting Pastor: _____ (name)
 - Assisting Pastor: _____ (name)

- Christ Covenant Wedding Coordinator has been contacted:
 - Coordinator: _____ (name)
 - Review of Policy: _____ (date)

- Support Personnel have been secured:
 - Organist: _____ (name)
 - Pianist: _____ (name)
 - Music/Soloists: _____ (name)
 - _____ (name)
 - _____ (name)
 - Sound Technician: _____ (name)

- Application for North Carolina wedding license: _____ (date)

- Scheduled and completed Premarital Mentoring**
 - Mentoring couple** _____ (name)
 - Mentoring completed** _____ (date)

- Scheduled and completed Premarital Counseling:
 - Pastor(s): _____ (name)
 - Session 1: _____ (date)
 - Session 2: _____ (date)
 - Session 3: _____ (date)
 - Session 4: _____ (date)
 - Session 5: _____ (date)
 - Session 6: _____ (date)

- Meet and plan Wedding Service with Officiating Pastor: _____ (date)

- Rehearsal _____ (date)